

OCTOBER, 1885.

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The American Missionary

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ANNUAL MEETING OF THE A. M. A.

The Thirty-ninth Annual Meeting of the American Missionary Association will be held with the First Congregational Church, Madison, Wis., beginning Tuesday, Oct. 27, and closing Thursday evening, Oct. 29.

The sermon will be preached by the Rev. Reuben Thomas, Ph. D., of Brookline, Mass., on Tuesday evening, at 7:30 o'clock, to be followed by the Communion service. George W. Cable, Esq., of New Orleans, and Gen. Joshua L. Chamberlain, of Maine, have promised to be present and address the meeting.

The people of Madison will cordially welcome to their homes the officers, members, delegates and friends of the Association who may attend this meeting. Applications for hospitality should be sent to *F. J. Lamb*, Esq., Madison, Wis., before Oct. 10. Applicants will receive cards of introduction to families in which they will be entertained. Persons who have notified the Committee of their intention to attend the meeting, but who afterward decide not to attend, will please notify the Committee at once of the change of purpose.

Negotiations are in progress to secure reduced railroad fare for those attending the meeting, due notice of which will be given in the religious papers.

Happiness

results from that true contentment which indicates perfect health of body and mind. You may possess it, if you will purify and invigorate your blood with Ayer's Sarsaparilla. E. M. Howard, Newport, N. H., writes: "I suffered for years with Scrofulous humors. After using two bottles of Ayer's Sarsaparilla, I

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great relief. It has entirely restored me to health." James French, Atchison, Kans., writes: "To all persons suffering from Liver Complaint, I would strongly recommend Ayer's Sarsaparilla. I was afflicted with a disease of the liver for nearly two years, when a friend advised me to take this medicine. It gave prompt relief, and has cured me." Mrs. H. M. Kidder, 41 Dwight st., Boston, Mass., writes: "For several years I have used Ayer's Sarsaparilla in my family. I never feel safe, even

At Home

without it. As a liver medicine and general purifier of the blood, it has no equal." Mrs. A. B. Allen, Winterpock, Va., writes: "My youngest child, two years of age, was taken with Bowel Complaint, which we could not cure. We tried many remedies, but he continued to grow worse, and finally became so reduced in flesh that we could only move him upon a pillow. It was suggested by one of the doctors that Scrofula might be the cause of the trouble. We procured a bottle of

AYER'S Sarsaparilla

and commenced giving it to him. It surely worked wonders, for, in a short time, he was completely cured."

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Should be kept constantly at hand, for use in emergencies of the household. Many a mother, startled in the night by the ominous sounds of Croup, finds the little sufferer, with red and swollen face, gasping for air. In such cases Ayer's Cherry Pectoral is invaluable. Mrs. Emma Gedney, 159 West 128 st., New York, writes: "While in the country, last winter, my little boy, three years old, was taken ill with Croup; it seemed as if he would die from strangulation. Ayer's Cherry Pectoral was tried in small and frequent doses, and, in less than half an hour, the little patient was breathing easily. The doctor said that the Pectoral saved my darling's life." Mrs. Chas. B. Landon, Guilford, Conn., writes: "Ayer's Cherry Pectoral

Saved My Life,

and also the life of my little son. As he is troubled with Croup, I dare not be without this remedy in the house." Mrs. J. Gregg, Lowell, Mass., writes: "My children have repeatedly taken Ayer's Cherry Pectoral for Coughs and Croup. It gives immediate relief, followed by cure." Mrs. Mary E. Evans, Scranton, Pa., writes: "I have two little boys, both of whom have been, from infancy, subject to violent attacks of Croup. About six months ago we began using Ayer's Cherry Pectoral, and it acts like a charm. In a few minutes after the child takes it, he breathes easily and rests well. Every mother ought to know what a blessing I have found in Ayer's Cherry Pectoral." Mrs. Wm. C. Reid, Freehold, N. J., writes: "In our family, Ayer's medicines have been blessings for many years. In cases of Colds and Coughs, we take

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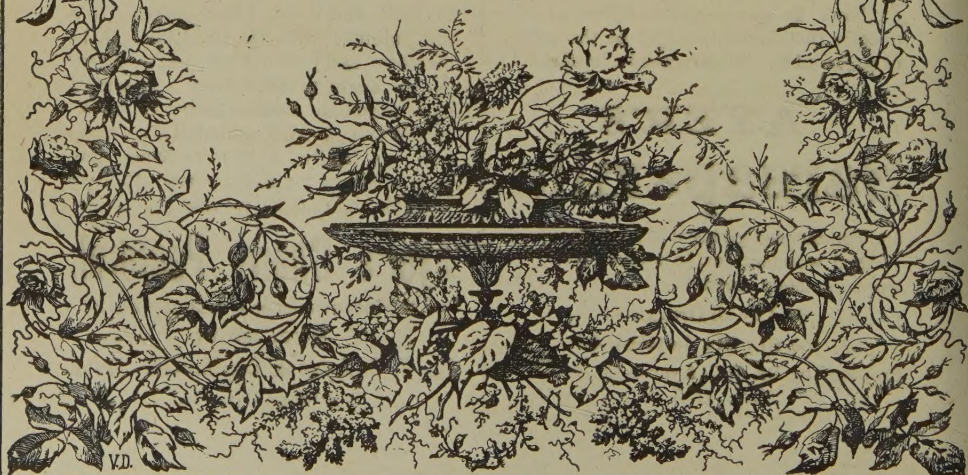
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THE AMERICAN MISSIONARY.

VOL. XXXIX.

OCTOBER, 1885.

No. 10.

American Missionary Association.

\$365,000

NEEDED FOR THE CURRENT YEAR.

Your Committee are convinced that not less than a THOUSAND DOLLARS a day are imperatively demanded to perfect the admirably organized plans of the Association, even for the present, to say nothing of the pressing needs of the early future.—

[FINANCE COMMITTEE'S REPORT ADOPTED BY ANNUAL MEETING AT SALEM.]

THE FIGURES.

	Donations.	Legacies.	Totals.
Oct. 1, 1884, to Aug. 31, 1885 -	\$183,654.91	\$37,651.83	\$221,306.74
Oct. 1, 1883, to Aug. 31, 1884 -	177,382.21	40,558.18	217,940.39
	Inc. \$6,272.70	Dec. \$2,906.35	Inc. \$3,366.35

The published receipts in this MISSIONARY bring us to the end of August. There was a slight gain as compared with last year, but not enough to materially alter the threatening aspects of a heavy debt. With the receipts of September our Treasurer will close his books for the year. As we are obliged to have the matter for our magazine in the hands of the printer before the middle of the month, we are not able at this writing to forecast what the result of the rally to obviate a debt may be. We

remain firm in the conviction that our friends have the ability to prevent the debt, and that if they are roused to a sense of the necessity of its prevention, they will do it. We have endeavored to be faithful in keeping them informed of our needs. Many of them have responded with great liberality and some of them at great sacrifice. We thank them with all our heart. We wish we could spare them the pain of reading our continuous appeals, because we know it leads them to ask if they ought not to do more. This they ought not to do, but the fact that there are so many who have done nothing and so many who have done little, who might do more, and that if we are compelled to have a debt, and so to see our work suffer injury, it will be because of failure on the part of those who ought to help us—it is this fact that urges us, with a pressure we cannot resist, to keep on crying out for relief.

By the time this number of the *MISSIONARY* is in the hands of its readers, there will still be left a few days of the month of September. In those few days what is lacking can be supplied. Let next Sunday be a red-letter day in the number of churches that wheel into line, and place themselves upon record as having during the year made a contribution to the American Missionary Association. We also request that church treasurers and executors will promptly forward to our Treasurer, H. W. Hubbard, Esq., such money as they may have on hand, and that individuals who prefer to send their gifts directly to the treasury will remit at their earliest convenience. If all will lend a hand, deliverance will come. God grant that our faith may not be in vain !

It would be wildly unreasonable to expect that all who attend the Seventy-fifth Anniversary of the American Board at Boston should also come to the Thirty-ninth Anniversary of the American Missionary Association at Madison. It is not unreasonable, however, for us to ask that all will come who can. There are two weeks between the meetings. It will cost in time and money, but the good to be reaped and wrought far surpasses the cost. The Jubilee Anniversary of the dear old Mother of us all cannot fail to be a meeting of great spiritual power. A spirit of consecration will surely pervade it, and out of the consecration there must be born an enthusiasm that will tell for all missionary work both at home and abroad. Let the anniversary at Madison be an adjourned meeting of the anniversary at Boston. Why not? They are both to be held with a view to the same end—the Extension of Christ's Kingdom in the World.

It is important that those who purpose being at Madison should be on hand at the opening and remain to the close of all the sessions. An annual meeting of a great missionary society is of significance and value not only on account of the facts it brings out, but also on account of the

inspiration it awakens. You may learn the facts by reading the reports, though even then you will not get them all, but you cannot catch the inspiration. To reap the full benefit of a meeting you must be in it and become a part of it. The mysterious power that God has put into the voice and gesture of a speaker, and into the movement of feeling that is present in an audience when, with one heart and mind, it sits in contemplation of some great theme, cannot be reported. That unreportable power is of priceless value in the strengthening and development of Christian character. Go to the anniversary. Be there at the beginning. Remain to the end. It will pay.

Racy and interesting, as well as strong and convincing, is the address of Rev. Dr. E. S. Atwood, which we print elsewhere. Dr. Atwood, at our request, represented the A. M. A. this year at the May Anniversaries in Boston. The experiment of having the different causes presented on Sunday in the churches, instead of during the week as heretofore, is the explanation of the time and the occasion of this address. Those who begin to read it will not be likely to stop until they have finished. Its perusal will prove an excellent appetizer for the Madison meeting.

When George W. Cable's now famous article, "The Freedman's Case in Equity," made its appearance in the *Century* magazine, it proved to be a veritable bomb-shell in the camp of the enemy. It exploded, and immediately there went up a cry from the wounded both long and loud, and far-extended as well, showing that the gun which threw it had been well aimed, and that the shot was an effective one. The newspapers of the South, with few exceptions, did not pretend to answer. They made feeble attempts at ridicule. Mr. Cable's shot must have carried away the heads of many of the editors, for they had surely lost them some way when they assailed Mr. Cable so fiercely in utter disregard of what his article really contained. If the editorials that appeared in the Southern papers, big and little, in annihilation of Mr. Cable and his pestiferous article could be gathered up and published, they would afford very amusing reading.

There were, however, a few who took up "The Freedman's Case in Equity" and set themselves to a serious and manly discussion of its positions. Meantime, Mr. Cable has been, laughingly, no doubt, looking at "the tempest in a teapot" which the small fry have created by their foamings and chokings from passion, while he has also been respectfully listening to those who have tried to meet him on the plane of fair discussion. He has been biding his time, waiting for the fury to boil itself out and for those who are really "foemen worthy of his steel" to speak their minds. His time has come to be heard from again, and in the September

number of *The Century*, under the title, "The Silent South," he reviews his reviewers in a manner most masterful, in a style most luminous and in a spirit most kind, Christian and courteous.

We said at the time that his critics, while dealing vigorous blows, did not have reach enough to find him. They were simply beating the air. A perusal of "The Silent South" confirms what we said. There is actually no need for Mr. Cable to re-argue a single point that he made in his first paper. He is able to quote the words of his opponents in vindication of every claim he made. He drives them back with their own weapons. He has no occasion to defend. He is able to show at the very start that his assailants, instead of touching him, had only gotten themselves into trouble. To get themselves out is more than they are likely to be able to do, for their own words and the facts are against them.

With strange unanimity, these writers all cried out in respect to the equities for which Mr. Cable had been pleading, "Neither race wants them." Well, Mr. Cable retorts, where is the evidence? Bring on the witnesses. There are two parties interested here. What right has one party to affirm what the other party wants? Let the other party be heard from. White men say in the press, *Neither* race wants them, and the very mail that brings Mr. Cable the printed statement of white men brings him scores of letters from intelligent colored men, thanking him over and over again for the words he had written and the stand he had taken! The old habit of white men thinking for the slave, and planning for the slave and speaking for the slave has not yet been broken off. That was a civil right white men once had, but they should remember that it is a right which has departed from them for ever. The freedman has that right now to himself, and when white men say respecting "the equities," "Neither race wants them," the colored man respectfully answers back, "Gentlemen, we do our own thinking now; you are mistaken; your old habits blind your eyes and warp your judgment; we deny that you have any right to tell the world what we want and what we think. Mr. Cable is right, you are wrong."

Was ever a position in controversy more triumphantly carried?

We have not space to copy this splendid article. We wish that all the readers of the *MISSIONARY* might secure it. Our friends down South will find, sooner or later, that truth and right are hard things to fight. They had better give it up. This striking out and hitting nothing, only to get a good, sound pummeling in return doesn't pay. It is a losing business that were well abandoned.

Our readers who study the receipts of the A. M. A. as they appear every month in the *MISSIONARY*, will notice this month a frequent item, "Sale of Bullets." A good moral is pointed by what that phrase means.

Atlanta, Ga., was, during the war, a fortified city. Sherman's army in its triumphant march to the sea occupied it. Some fighting was done in and around the city. The leaden missiles sunk into the earth-works and fell into the clayey soil, where they still remain in great numbers. Our Storrs school at Atlanta needed a kindergarten attachment. We had no money to appropriate for this worthy object, and so we said to the missionaries, We cannot help you, but perhaps you can interest friends to come to your relief. The plan of digging up these bullets and selling them was hit upon. An appeal was quietly made, and as a result there have been received \$621.46. These bullets were once used by Uncle Sam's soldiers to help save the country; resurrected from the earth, they have been used a second time for the same purpose. When first used they represented the gospel of force; as now used they represent the gospel of love. Love will conquer, and in its conquest there will be neither pain nor death. We congratulate our Atlanta workers in so successfully turning these instruments of war into messengers of peace.

THE NEW EDUCATION IN THE NEW SOUTH.

Hon. A. D. Mayo, that sterling friend of education, has prepared a paper with the above heading, embodying the results of his observations and experiences during the past five years, as he has journeyed through fifteen of the Southern States. He was most profoundly impressed with the dense ignorance of the region. Of the four million white and two million colored children and youth of school age, "not one-third can be said to be in any effective school."

But he finds many things to encourage a hopeful outlook for the future. The people of the South are roused to see that the children must be educated. The native Southern stock of white people is good. The colored people show by the advancement made that they "are in nowise a discouraging material for the schoolmaster." Southern young women, daughters of the best families, are becoming school teachers. He sees in these facts omens of good.

But he feels that the problem is too great for the South to solve alone. The North must help, and now more than ever is the time. He says :

I have no words to waste on any man or party holding off in this emergency, on the pitiful plea that the Southern people should be left to do this work alone. It was one thing for the old States of the North to gradually develop their systems of popular instruction, through a century in which they, with all their imperfections, led the world in the general intelligence of their people. It was a much easier problem for the new West, out of munificent public endowments of land and a constant stream of private beneficence from the East, with a flood of the most vigorous young people setting in from the whole world, to establish, in one generation, the splendid arrangements for schooling the masses of which they are so justly proud. But, surely, the man who demands of the Southern people, in

their present condition, the effort necessary to establish a good country district school of six months in the year, with suitable free elementary graded schools in the towns, and normal instruction for teachers, in addition to the support of the secondary, higher, professional and industrial education, in a way to overcome the terrible illiteracy of the country in a reasonable time, and aid in the development of intelligent industry and the solution of the most embarrassing of race problems, must either have a very inadequate notion of the work to be done, or a desire to visit the offenses of the fathers on the children.

He points out four ways in which the North can help : (1). National aid to elementary education. 2. Generous donations like those of Peabody, Slater and others. (3.) Encouragement by our best Northern educators, and (4) establishment of industrial schools. Speaking of donations in money, he marks a very important condition to be observed. We wish to give it special emphasis, because it touches a vital point and one that the supporters of the A. M. A. need to bear in mind ; it is this : "*It is better to strengthen a good institution already on the ground than experiment on new enterprises.* Especially should our benevolent Northern people refuse to encourage the persistent effort of a large portion of the Southern colored clergy and a corresponding class among the white people to build up a church system of elementary schooling. Already thousands of dollars are virtually thrown away in the South by kindly people who give carelessly or yield to opportunity. Our philanthropic people owe it to themselves and the country not only to give, but to exercise the greatest discretion in their giving. An endowment to any school that has really succeeded and can show the right to exist, is always in order."

There are many peripatetic representatives, white and black, of schools for colored people going round among our churches, pleading for money to sustain enterprises that are simply personal ventures, and some of them actual frauds. They tell a pitiful story. Individual gifts and church contributions are given them, and when the time comes for the annual contributions to sustain the long-planted and successfully-operating schools of the A. M. A., either nothing or but little is given, on the ground that a contribution has already been made to help a colored school somewhere. This is a very serious matter. The money thus paid, in the majority of instances, is worse than wasted, and legitimate and well-attested work is made to suffer in consequence.

We regard this paper as a valuable contribution to the discussion of the great question that now presses, and for many years to come will press, the duty of the North to help the South, as the latter section of our beloved country emerging from the war-shattered old tries to adjust itself to the peace-unfolding new.

Away back in 1837, Richard Humphreys, a Philadelphia Friend, left a bequest to establish a school for the purpose of "instructing the descend-

ants of the African race in school learning, in the various branches of the mechanics, arts and trades, and in agriculture, in order to prepare and fit and qualify them to act as teachers." The Philadelphia Institute for Colored Youth was founded by that bequest, and has been for years offering the advantages of "school learning." The managers feel that the time has come when the full idea of the founder should be carried out. An industrial department is to be added "for teaching the boys the trades of carpenter, bricklayer, plumber, etc., giving instruction in the use of tools to those who are to become teachers, and also giving instruction to the girls in useful employments, including cooking, sewing and other household duties."

This is a step in the right direction, though the managers have been a little slow in moving. It was frequently said that the old abolitionists were ahead of their times. We have an evidence of it here. Forty-eight years after the good man has passed away those in trust of his bequest awake to the power of his ideas. Educators in other parts of the country have already felt this necessity and tried to meet it. Industrial education is now provided for in nearly all the important colored schools of the South; and judging from the industrial exhibit of the schools at the New Orleans Exposition, considerable progress has been made. The friends of the colored people rejoice in the opening up of every new channel through which the colored youth can have a better chance to rise and get on in the world.

OBITUARY.

Prof. Wm. L. Gordon died August 28th at the residence of his father-in-law, Rev. W. I. Hunt, of Columbus, Mich., at the age of thirty-four years. Mr. Gordon became connected with the A. M. A., as Principal of the Avery Institute at Charleston, S. C., in 1880, which position he held until 1882, when he was transferred to Tillotson Institute, Austin, Texas, to become its Principal and Treasurer, where he remained until the time of his death. He became a Christian in his boyhood, although he did not connect himself with any church until he arrived at manhood. Rev. J. H. Parr, who was associated with Prof. Gordon during the past year at Tillotson, sends us the following estimate of Mr. Gordon's character: "To know him was to love him. No sounder advice than his was ever offered to young Christians. No one ever felt a deeper solicitude in behalf of the wayward and thoughtless. We cannot adequately speak of the loss which the bereaved wife and children sustain. We only venture to say that the school to which Mr. Gordon gave the last and best years of his life has lost its wisest counselor and truest friend. The American Missionary Association has lost a most faithful worker, and those who

knew him well have lost the visible presence of one they loved, but they cherish a memory which shall be fragrant and inspiring forever." His Christian faith never wavered in all his sufferings. Only a few minutes before he died, he said : " Bless the Lord, O my soul, for all His kindness and goodness to me."

Another Missionary steamer has been set afloat. The London Missionary Society, after anxious and weary waiting, announces that its iron steamer the *Good News* has been successfully launched on Lake Tanganyika, in Central Africa. To make an iron steamer in England, transport it in pieces across the ocean, have it carried, piece by piece, on men's shoulders, through jungle and forest, into the very heart of the Dark Continent, have it set up and launched upon the great lake whose waters and shores and inhabitants the story of Stanley and Livingstone has made of such thrilling interest to the Christian world, is surely an achievement that challenges our admiration. An Herculean task ! But it has been done. In the name of Christ and in the interest of His kingdom, it has been done !

The natives were greatly puzzled to know how the steamer was ever to be gotten into the water, or how, if in the water, she could ever float.

Mr. Roxbury, the Society's engineer, who had the matter in charge, thus describes their perplexity :

" As we came near to a finish with the hull of the boat, and began to prepare for launching, this seemed a greater wonder to the natives than the boat itself. They were all along very doubtful whether the boat would float or not, when they had seen us day after day putting on so many plates of iron, but these wonders seemed to disappear when the question of how were we to get her put into the water arose. This they seemed to think would be impossible ; for, as they said, all the men in the villages around here could not carry her to the water. I tried to explain to them that we should be able to put her into the water with a few men, as the boat would go in herself on the wood, or ways, we were then very busy laying down. My saying this only increased their amazement, and they laughed at me, and went away discussing the subject among themselves in their own way. However, these doubts are now all cleared up, and I do not think words could properly describe the excitement there was for a time among them as they stood and saw the *Good News* glide beautifully down the ways 145 feet without a single hitch, then run out into the river about 100 feet, when Mr. Swann, who was on board standing by the anchor, let it drop, and this brought her to a stand. For some time after this the noise of the excited natives shouting and dancing, and the firing of guns, would baffle description, and during the whole day they kept up singing and going through their war-dances."

ADDRESS.

DELIVERED IN THE UNION AND MT. VERNON CHURCHES, BOSTON, IN BEHALF OF
THE AMERICAN MISSIONARY ASSOCIATION.

BY REV. E. S. ATWOOD, D. D.

I am here, by official request, to make some statements in the interest of the American Missionary Association, and under special injunction to be as little tedious as possible. There are two difficulties in the way. The modern Athenian, like his elder brother of Scriptural fame, delights in nothing so much as "either to tell or to hear some new thing," and this congregation is, or ought to be, already sufficiently familiar with the work which solicits a hearing. It is not an obscure enterprise thrust into the background by its unimportance, or hiding itself because of some questioning as to whether it has a right to be, and neither is it a project that has not yet passed the experimental stage, the conclusion as to its worth or worthlessness to be reached further on. An organization rooted in such prolific soil, and cultured with such husbandry, and so full of vital sap, that in less than forty years its growths branch so widely that millions refresh themselves in their shade, whose vigor is so forth-putting that it has flowered into colleges and universities and institutes whose names and fame are known wherever English speech has gone; that organization has passed out of and beyond the realm of criticism as to its value, and needs no runners to advertise it to the people among whom it is planted. It would be an insult to the Christian intelligence of this congregation to assume that the work required commendation to them, and equally a vain thing to attempt to tell the assembled Athenians any new thing about it.

There is another difficulty. Centuries ago, a wise man referring to the conditions of his time, wrote: "Of making many books there is no end; and much study is a weariness of the flesh." If he had lived long enough, or late enough; certainly if he had lived in our day, he would have changed or enlarged his epigram and made it read, "Of the contriving of a multitude of philanthropic schemes there is no end; and the constant solicitations in their interest is a weariness of the flesh, and of the patience and purse as well." It is our lot to live in the noonday and the tropic of professedly beneficent and charitable enterprises. Many well-meaning men and women spend the larger part of their time in voyages of exploration, hoping to discover some new continent of want, needing settlement and cultivation. The Columbus of philanthropy is not an exceptional or an obscure personage in modern society. The consequence is, our offered opportunities are more than our ability or our disposition to make use of them. Our accredited benevolences are in growing excess of our benevolence. The further consequence is, that intelligent Christian expenditure is forced to adopt some principle of selection among enterprises that clamor for a hearing and a helping. An open hand is not all that is needed; it would be emptied before it had passed half round the circle of importunate applicants. The vigor and amount of the demands made upon the Christian Church necessitate a balancing and weighing of the comparative importance of claims that are so persistently and so enthusiastically pressed, with the acknowledgment and answer of those which are evidently broad and just and the refusal of those which are petty and professional. And the final consequence is, that any cause, however good, is at a disadvantage, especially if it has outworn its novelty. The temper of the age is not judicial, and in the hurry of our current life it is easier to give or withhold the dollar

than it is to stop and consider whether the dollar ought to be given or withheld. So it comes about that enterprises which ought to be their own sufficient commendation and appeal, are forced to enter the lists with a host of competitors, and compelled to spend time and strength which might be better employed, in justifying their right to be and live.

It is not wholly a misfortune for me that you stand in little need of information. If it were a thing essential, the limitations of the occasion would require that it be given either in the form of incidents or statistics, or both. There would be no poverty of material. Perhaps no other of the Christian crusades of the century could furnish so many occurrences which are a mixture of the tragic, the dramatic and the pathetic. The condition of the people among whom the work has been done, the methods of the work and the character of the workers have made the history of the enterprise anything but a common-place story. A panoramic view of it would show us the dingy hovels where men herded like beasts, forms and depths of degradation that shame a Christian land, scenes of outrage and terror, examples of wonderful courage and self-sacrifice, and show us also sudden and almost incredible transformations, the swift transition from mere animalism to manhood and womanhood; the rise among the most unlikely surroundings of well-equipped industrial and educational institutions; the kindled or quickened fever for knowledge in a race that had hardly an ambition higher than physical or emotional gratification, and the first swelling of a tide of regenerating influences, at whose bright flood an untold and immeasurable mass of want and woe and wickedness is to be buried forever out of sight. But incidents, while significant, are not conclusive, for, obliged to omit many, the advocate is likely to select for use those which have the most flame and color and so give the impression of over-statement, and prejudice the cause in whose interest he pleads. Of statistics also there is no lack, statistics that set forth millions of souls crying for light and knowledge, millions of dollars spent in their interest, and other millions needing to be spent. But an array of figures makes little impression upon anybody but professional accountants. Numerals are for the most part bloodless and powerless to arouse emotion and carry conviction, and the table of statistics that lumbers the page of the Annual Report, to any but the accustomed eye, is like old chaos, "without form and void, and darkness on the face of the deep," and so while incidents and items and sum totals are at our disposal in abundance, it is a matter of congratulation that we need to make only scant use of them to-day.

It certainly is not a misfortune that this Association is forced to measure itself with other benevolent enterprises in making its appeal for sympathy and support. It can afford to do so, for it risks nothing by the contrast. Without disparagement to any other form of Christian endeavor, it is not exaggeration to say that considering the work accomplished, or the largeness and importance of the work remaining to be done, and which it proposes to do, this organization is easily peer of the foremost. It is a Zion that will bear and courts inspection, not only such as may be made by a leisurely "walk round about it," but exact and minute scrutiny in which "judgment is laid to the line and righteousness to the plummet. In some near future, when the history of the continent for the last half of this century comes to be written, it will be seen that the American Missionary Association was one of the most influential factors in the solution of great national problems, in removing sectional differences, in obliterating race distinctions, in harmonizing conflicting policies, and, better and more marvelous than all else, in building up out of African and Indian, and Mongolian and Caucasian a kingdom of God in whose unity all diversities blend and all separating lines are effaced,

and righteousness is the sole and sufficient foundation, and sanctified manhood and womanhood the walls of strength and splendor.

Do you realize, good friends, the contrast between America at the date of the founding of this society and the America of this year of grace? The interval of time is short, but we have been making history at a prodigious rate, a rate so rapid that in the rush of it the advance of to-day dims the recollection of the position of yesterday. Forty years ago this nominally free government was a tyranny. It posed before the world in the white fleece of liberty, but the covering was too scant to hide the ravening wolf underneath. The world held no such infernal riot of iniquity as American slavery. High treason against God and man, it bred unnumbered crimes. Generations were born in the darkness of captivity, moaned and struggled awhile for light, and died. In its greed for gain the nation coined the bodies and souls of men into money. Many a millionaire built his mansion on outrage and wrong. The timbers of his house were the bones of innocent victims. For every adorning some brother man had groaned and smarted under the lash. And yet how few dared or cared to protest against this hell upon earth. The Government said, "Hands off!" The churches were afraid to meddle with the matter or talked piously about "the patriarchal institution." Great publishing societies emasculated the tracts which they issued for the purpose of saving the souls of men, and tore out of them all reference to the iniquity which was destroying both soul and body. Foremost organizations that clamored for laborers and money to preach the glad tidings of deliverance to the swarthy dwellers on the banks of the Ganges, could not see as far as the banks of the Mississippi. Only one Christian organization in the broad land—this Association, dared to say, Slavery is an accursed thing. Riddance from it was only a dim hope, the remotest of possibilities. And all that less than forty years ago. To-day no foot of a slave presses the soil of the continent; to-day ancient irresponsible ownership of the souls and bodies of men is a nightmare of the past, and the haughtiness of unquestioned authority is changing to conciliation and growing respect for human rights; to-day an emancipated race has not only cast off the fetters from its limbs but is seeking and finding the larger liberty of completed manhood and womanhood. Wonderful and blessed change; you search history in vain to find its parallel.

In our review of these forty years it is natural that we should inquire as to what forces have been efficient in producing such large results, and quite as natural also that we should credit overweight to influences that have been dramatic and measurable, and overlook or depreciate subtler agencies that make little stir, and work below the surface. We say in a large way, that civil war was the procuring cause of the change that has been wrought, but as the war was not carried on for that purpose, it is more exact to say that incidentally and unintentionally it made the change possible. We assert more specifically that the Emancipation Proclamation was the one supreme factor in inaugurating the new order of things, and no smallest leaf should be plucked from the wreath of honor which crowns the heroic Lincoln. The scratch of the President's pen in that quiet room, writing the new and greater Magna Charta, will be heard for ever. History, like a vast whispering gallery, will reduplicate the sound and pass it on to the ages to come. It was heard at once the breadth of the continent and across the sea. It outran the tramp of armies, and distanced the roar of cannon. It went down through the valleys of Virginia, through the pine barrens and rice swamps of the Carolinas. It rang along the everglades of Florida; it reached to the cane brakes and cotton fields of Louisiana; the Alleghanies echoed it to the Sierras; the Father of Waters caught up the sound, and rolled it like sweetest music to the

Gulf, and in the hearing of it, millions woke to freedom. And yet the calm judicial estimate must take into account that the Proclamation was primarily, if not solely, a war expedient, not righteousness for righteousness' sake; and must take into account also that it effected nothing beyond a change in legal relations, voiding of power certain State statutes that legitimatized slavery. The mere shift of status under the law from bondage to freedom, provided the opportunity, but it did not and could not supply the force adequate to effect those industrial and intellectual and moral transformations which are the most conspicuous evidences of progress. The stalwart element which had been slowly developed in public sentiment had far more efficiency than the official edict, but the influence of public sentiment was atmospheric and vague, rather than direct and intelligent.

A few years ago it would have been considered absurd; even to-day it may seem to some an exaggeration to attribute a large part and the better part of the changes which have been wrought, to the work of the American Missionary Association; but as the historic judgment clears with time, that fact is becoming more and more apparent. Long before the President's Proclamation had been dreamed of as a possibility, while statesmen and members of the Cabinet were busy with their fine jugglery of explanation, endeavoring to persuade the rebellious South that in fighting them they intended no harm to their favorite institution; while army officers, with an eye single to their constitutional obligations, were returning fugitive slaves to their masters in arms, while Northern churches shivered if they heard the word emancipation spoken in their pulpits—even then this Association was busy at Hampton with missionaries and teachers among the hundreds gathered there, whom General Butler had set free cutting the Gordian knot of difficulty with a legal phrase, flinging over them the protection of the flag as "contraband of war." It was a strange, exciting, pathetic scene, that at Hampton; who that saw it will ever forget it? That sleepy village, drowsing in the heat, in full sight of the picket lines of the Southern army; the sunrise and the sunset announced by cannon answering cannon from the opposing hosts. That dingy brick building, swarming in all its rooms and stairways and window seats with a motley crowd of all ages and both sexes, mostly in rags, holding in their hands tattered books of various titles and dates, the very roadsides lined with children and gray-haired men and women puzzling over the alphabet, some of them with no better helps than bark or chips on which the letters were rudely scrawled; the delicate cultured women from Northern homes moving about from group to group, full of enthusiasm and ready with helpful directions; the noisy shout of reciting voices every now and then interrupted by the blast of the bugle, or the hoof beats of a troop of cavalry sweeping past—that, and there was the primary school of the new order, the experimental beginning, which since then has been manifolded in every State once cursed with slavery, and to the benign influences of those efforts is chiefly due the advance which has been made in intelligence, and healthy ambition and domestic comfort, and religious growth, and manhood and womanhood, among the servile and despised race on this continent. The story of the hardships and self-sacrifice, and heroism of this Society, is a story that can never be told. Later on, similar enterprises and efforts were undertaken, but with all due credit to their importance, they were all copied after "the pattern shown them in the mount." In this world of short memories, we cannot too often review the record which constitutes the claim of this Association to signal affection and honor.

The fact of splendid accomplishment in the past is freely and generally admitted, but within recent years the question has been frequently raised whether

the Association has not fulfilled its mission, and whether the logic of events does not justify the cessation of its special work? That is a fair question and has a right to an intelligent and definite answer. It might be a sufficient reply to say that the collateral work of the Society among the other alien races on the continent is of sufficient importance to demand the continuance of the organization and constitute a claim for generous support, but we may leave that out of account and consider that line of effort in which it is best known and with which it will always be specially identified in the common thought, and narrow the inquiry down to the question whether the condition and prospects of the Freedmen of the South are such that the discontinuance of this work could be safely allowed or result in anything but lamentable disaster.

And in answering that question emphatically in the negative, there is not necessarily any imputation cast upon the honest intentions of the white population of the South. But they labor under special difficulties. Trained for generations to regard the African as a servile and inferior race, it is not easy for them to rid themselves of the traditions and beliefs of centuries. In the nature of things they cannot all at once rise to the level of enthusiasm in the matter of the education and elevation of their former serfs. With their old conviction, not yet wholly changed, of the divine right of slavery, every freedman in the streets represents so much property of which they have been despoiled by governmental authority. Unfamiliar with the adjustments of labor and capital in a free State, it is hard to suit themselves to the new order of things. Even the better class in society have a secret feeling that somehow they have been wronged, and that better class is fringed with a large and lawless class who vent their bitterness in outrage and violence, and so keep alive old animosities. Under all the circumstances, simple justice on the part of the people of the South means more than large generosity on the part of the people of the North, and simple justice is far from being a universal thing. The African must demonstrate his right to manhood and civil equality before either will be allowed him, except under the compulsion of the law, and allowance of that limited and enforced nature counts for but very little. There never was a time when not righteousness alone, but the prosperity of the nation as well, demanded more earnest, persistent, well-considered endeavor for the instruction and uplifting and complete regeneration of the millions of the African race on this continent.

But men say that is the business of the government. Government has emancipated them and enfranchised them, and now it must do the rest. Yes, if it could; but it is simply impossible. It is an utter misconception of the functions of government which would lay that burden on its shoulders. You cannot legislate righteousness. You cannot compel morality and religion by reënacting the Ten Commandments and the Golden Rule at each session of Congress. The Fourteenth Amendment fourteen times amended and improved would secure nothing beyond the form of civil liberty and equality. Where alien races occupy the same soil, even justice and mutual consideration can only be established by working the temper of justice and the spirit of consideration into the very fibre of the popular feeling, and that is to be done, and it only *can* be done through the good offices of unselfish and impartial friends, by the elevation of the lower race to the level of the higher, by the agency of wise instruction and helpful sympathy and the culture of those moral and spiritual capacities which, when in full flower in either African or Caucasian, make a man confessedly a man, and the equal of any other of any race or blood.

And no existing organization can do that work better, not to say as well, as this Association. It has the advantage of acknowledged position. It is widely

and affectionately known among the people for whom it labors. In the earlier days, when the wondering Negroes asked who sent these teachers and preachers among them, they were answered, "The Congregational churches;" but the lengthy adjective choked them, and they invented a title of their own, and called them "God's people," which, if we only deserved it, I submit, would be a more pleasing appellation even here in New England than our six-syllabled denominational name, "God's people." It is a significant and suggestive phrase. It voices the unquestioning faith and affection of the needy race in those who have hitherto helped them, and while other agencies can render efficient aid in completing the unfinished task, none so well as "God's people" can carry on the good work unto perfection.

Neither are we to leave out of account the fact that this Association has the advantage of experience. Its work at first was necessarily tentative. It had no pioneers and no precedents to guide it. It was compelled to originate methods and prove them by the test of time. It is high testimony to the wisdom of the fathers that they made so few and such slight mistakes. But slight and few as they were, they will not be repeated. There is no occasion for further experiment. The work, and how best to do it, are both things which are fully known. The management of this Association understands the Southern question better than the Administration at Washington. It would be a fool's policy in either patriot or Christian to dismiss from service, or limit in efficiency by shrinkage of funds or lessening of interest, an organization with such an illustrious record, which has been so honored of God and man, and which has such capacity for manifolding its successes and pushing on the growth already reached to consummate blossom and needful and opulent fruitage. No, no, brethren, the time has not yet come to remand the Association to inaction, and neither has the time come for the American church to omit one dollar of its givings, or one utterance of its prayers, or one impulse of its enthusiasm for the right and complete and final solution of the most immediate and pressing problem with which we are set face to face.

In December, 1620, a little vessel entered Plymouth harbor, having on board the devoted company of the Pilgrims. To human judgment she seemed of small account, as she lay there, crusted with spray and weather beaten with her wrestlings with the winter sea, and of hardly greater account apparently was the handful of shivering men and women who landed on the inhospitable shore. But the coming of the Pilgrim ship and the Pilgrim company to a port for which they had not sailed was the inauguration of a new era in government, ethics, social life and religion, and whatever is best and purest in our nationality to-day, traces its lineage back to that far past and seemingly insignificant event, and our largest hope for the future depends for its realization on the further and perfect development of the possibilities of which that event was the seed and prophecy. In June, 1839, another vessel, described in the journals of that day as "a long, low, black schooner," was seen lying off the coast of Connecticut. She proved to be the "Amistad," a Spanish craft, having on board some forty slaves, who had risen and overpowered their captors. Like her predecessor of Plymouth, through the treachery of the management, she had been steered to a port for which she was not bound. As the coming of the "Mayflower" opened one era in the history of the continent, so the arrival of the "Friendship" was the beginning of another. The Spanish Government claimed the slaves as their property, and the American Government arraigned them for murder on the high seas. Generous Christian men organized themselves into a committee for the defense of these unfortunates. John Quincy Adams broke the professional silence of more than

thirty years, and volunteered to plead for them before the Supreme Court of the United States. "Little did I imagine," he said at the close of his masterly argument—"little did I imagine that I should ever again be required to claim the right of appearing in the capacity of an officer of this Court. Yet such has been the dictate of my destiny, and I appear again to plead the cause of justice, and now of liberty and life, in behalf of many of my fellow-men, before that same Court which in a former age I had addressed in support of rights of property. I stand again, I trust for the last time, before the Court." It was the last time, and the glorious ending of an illustrious legal career, for the slaves were acquitted from all charges against liberty or life. That committee was the germ of the American Missionary Association, those slaves were the nucleus of the great work of the society on African soil, the efforts of the committee in their behalf were the beginnings of the always widening and ever blessed work which the society has done and is doing in our land. The "Mayflower" and the "Friendship"—they must always be equally historic vessels. The coming of each was a prophecy and a promise. They each reached a port for which neither was bound, and both were started on an undreamed-of, limitless voyage. "Mayflower" and "Friendship"—let them forever sail on abreast in our reverence and affection, the special and yet affiliated work which each was commissioned of God to do, acknowledged and accepted, and assiduously pressed, till the continent is clean from wrong and all its inhabitants are true and just to each other, and the imperial nation stands among the people of the earth in the purple of unquestioned supremacy, while the splendor of the Divine Favor covers it with glory and honor.

We clip from a colored religious paper, published in Georgia, the following extract from one of its correspondents. The style of the writer, and also his facts, are strong arguments for education at the South. The schoolmaster is evidently abroad :

We are trying to come out of darkness down here by the little at a time. In the great upheaval publicly, and religiously too, some of our churches and people are suffering much in these parts for the great need of consistent, Christ like living preachers, and also teachers. Some or half of our churches are warring about preachers, and yet we have so many that they are really in one another's way. A licentee preacher and exhorter preacher became enraged about setting some gate posts in Lee County a few days ago ; it ended in a fight in which the licentee preacher had his under lip cut completely off for life. I am sorry to say that generally you can find in our community preacher against preacher and members against members of the church. We have four churches here and no conversions hardly at all in the four churches. Last year there were not a dozen baptized out of the four, and yet some think they have as good preaching as any community has. The trouble seems to be this that new wine cannot be retained in old bottles any longer.

The Mount Zion Church is trying to organize a preacher night school with some success.

WOMEN AND CHILDREN.

The above sex has suffered much in our community in the last three months and are not out of it yet, suffering at the expense of ignorance and intemperance, saying nothing about the kind of the men that one sees going heedlessly into the vortex. We saw a horrible death of a drunkard a few days ago right at our

doors, leaving a smart young wife and six little children to mourn and grope their lives through an unfriendly world. Such we think ought to solemnly warn the people against living the life of intemperance though it seems at times that some one has not heeded at any manner of intemperance.

THE SOUTH.

ONE OF THE DEACONS.

BY MRS. JULIA B. NELSON.

"A short, heavy-set, black man," "A good carpenter," "A man who can turn his hand to 'most anything," "None of your trifling fellows; somebody you can depend on every time." Such are the descriptions given of Deacon Jeremiah Edwards by the people among whom the chief part of his fifty years have been passed.

"The pump is out of kilter." "So? Well, tell Jeremiah Edwards to come and doctor it up."

"There's a leak in the roof, and the tinnerns can't seem to find it." "I'll send Jerry 'round to attend to it."

"Can't find the key of my bureau drawer; reckon Bud or the baby has lost it; drawer locked, and not a key can I find to fit in either of the hardware stores. I never saw such a place." "Don't fret about it, Carrie, I'll send Uncle Jerry up to file off one of these keys or make a new one; and while he's here, have him repair the organ and mend the picket-fence, and set the glass in the chamber window and the back bedroom. Better let him take the umbrella to his shop and mend it, and is there anything else? Oh! those shears and the butcher-knife you've been complaining about so long; let him take them along and sharpen them up." "Do you suppose, Harry, he could do anything with the cooking-stove? There's something broken about it; I reckon it's broken, but the cook says it's burnt out. Likely she broke it, though; niggers are so careless and good-for-nothing." "Certainly, certainly. Jerry used to work in an iron-foundry; he's a regular Tubal Cain. If he can't fix anything that's made of iron or brass or wood, it can't be fixed, that's flat."

Now what would the residents of a town like Jonesboro, a town over one hundred years old, and very small of its age—what *could* they do in an emergency if, instead of a missing key, there should be a missing Jerry? The probabilities are that it will take something mightier than the Western fever and more powerful than Colonization projects to carry Jerry Edwards away from the snug little home that he has made for himself, his good wife Patsey, and his little granddaughter. Many a millionaire finds less satisfaction in his palatial mansion than the proprietor of that little white cottage among the trees, as he gathers fruit from his own well-kept orchard, vegetables from his prolific garden, and corn from his own field. How much sweeter music is the cackling of hens to one who has brought them up from downy chickenhood! That and the robins' songs give more pleasure at the cottage than would the notes of imprisoned canaries.

A horse that "knows more than some people," cows that show generous keeping, and the "prettiest pigs you ever saw" are some of the adjuncts of the Edwards establishment. A pig is not pretty? Own the pig—*own the pig* and watch him

as he grows ripe for the pork barrel. Everybody's pig, like everybody's baby, is prettier than anybody's.

"Let everybody go West that wants to," says Jerry Edwards, "and let them that want to be Africans go to Africa. I'm an American, and I shall stay right here the balance of my days. If I couldnt make a living here, I should be striking out after work, but I dont need to go anywhere to hunt work ; work is hunting for me all the time." And so it is.

Speaking in the Literary Society on the relative merits of trades and the learned professions, he said, "Everybody ought to work with his hands that cant work with his head. Now, some try to work with their heads when they'd be doing a good deal better for themselves and everybody else if they'd just go to work with their hands. Now, I couldnt make a living by headwork if I wanted to. I dont know how it would have been if I'd had a chance for an education when I was young. I never went to school a day in my life except Sunday-school. What little knowledge I have of reading and writing is just picked up. Because I've got along without an education, I dont think everybody else ought to do the same. I'd have got along better if I'd had more. I feel as if I am crippled by the want of it, and am just crutching along. Young men, get all the education you can, but at the same time remember that it's a good thing to have a trade to fall back upon."

In the ante-bellum days, that compound of muscle and will and honesty and skill now known as Deacon Edwards, used to bring home to his master a twenty-dollar gold piece weekly, earned in the foundry where he was hired out without being a party to the contract. His master had a large family, and gave to each of his children a college education. If the earnings of Jerry and his fellow-servants did not suffice to pay bills, a boy or girl (and colored men and women were always boys and girls with their masters) would be sold. The "boy" to whom he gave two trades, although by no means rich, is in better circumstances than any of the sons whose education was paid for by the sweat of dusky brows mingled with countless tears and bitter heart-burnings.

That humorous philosopher, Josh Billings, says, "You never saw a self-made man but what was mighty proud of his job." If any self-made man has a right to be proud, it is he who, having been held as a chattel, has compelled all who know him to admit that he possesses honesty, good sense, moral courage and everything that goes to make up a true man.

Four years ago Jerry Edwards was elected School Commissioner, and served in that capacity for three years. He was the first and only colored man who has ever filled that position in his district, and was elected by an unusually large majority in a place where colored men are greatly in the minority. But he has won victories greater than this—victories over self in breaking the chains of appetite and long-established habit. Eight years ago a temperance society was organized here. "Before that time," says he, "I never heard, and it had never entered my head, that there could be any harm in drinking so long as a man didnt get drunk." He attended the meetings, listened attentively, but did not take the pledge for a long time. At first he argued for the moderate use of stimulants, the harmlessness of pure wine, etc., but yielded point by point to repeated assaults in a war of friendly words.

He had a fine vineyard, made wine, drank it, sold it, and gave it to his friends. There was no market for grapes—what should he do with his vineyard? He feared he could not abstain wholly, and tried total abstinence for several months before venturing to pledge himself to it publicly. "Dont think," said he, during his voluntary probation, "that I dont appreciate what you say, nor that I am

not as good a friend to you as anybody in the Temperance Society." We had had some persecutions. "I'll be with you in six troubles," said he. "Ah! yes, Mr. Edwards," said I, "you will, and have been already; but in the seventh trouble, the temperance trouble, there you leave me to fight the battle alone." That was an unmerciful sword-thrust when he was having a harder battle than I, his foes being within and mine without—his enemies being appetite and love of gain, mine principally ignorance and prejudice. Not long after this he joined the temperance society, and now sells or gives away grapes instead of wine.

Over a year ago he resolved that he would no longer be a bond-slave to that bewitching weed whose use civilized men learned from savages. For more than forty years he had used tobacco, having begun at the early age of seven years. A poor kind of candy to reward a good boy with, certainly. It was no easy thing for the veteran smoker and chewer to bid good-bye to pipe and quid, but for fourteen months he has successfully resisted the temptation to defile himself with the unclean thing, although he has craved it every day.

"I know there's differences in religion," said Haley, the trader. "Some kinds is mis'rable. There's your meetin' pious; there's your singin' roarin' pious; them ar ain't no account in black or white; but these rayly is; and I've seen it in niggers as often as any: your rail softly quiet, stiddy, honest pious that the hull world couldn't tempt 'em to do nothing that they thinks is wrong." The "roarin' pious" never give up the use of tobacco; it takes the "stiddy, honest pious" to do that. If you are going to build a church and want solid deacon timber, take the last sort.

JELICO, TENN.

In this field the harvest is truly ripe. A few days since I was called to the bedside of a young man who it was thought was dying or would soon die. He said he was unsaved. I said to him, "Do you believe in Christ?" "I do not know whether I do or not." "Well," I said, "you believe Jesus died to save you?" "I don't know anything at all of him. I never read the Bible a minute in my life. I never went to church in my life. Oh, pray for me that my soul may not be lost." I sat down on the side of his bed and told him of man's fall, of God's loving kindness, of our redemption through Christ, and that whosoever believeth on the Son hath everlasting life, and that whosoever will may come. He accepted the truth, is happy and is recovering health, and will through God's grace be an efficient worker in the vineyard.

E. H. BULLOCK.

AMONG THE CHURCHES OF MAINE.

I have just returned from a very pleasant campaign among the churches of Maine, in the interest of the A. M. A. I visited and addressed meetings in thirty-one different places. At Old Orchard, in connection with the fourth annual meeting of the Young People's Society of Christian Endeavor, I had the pleasure of meeting representatives from all parts of New England and many of the Western States.

At New Gloucester I met one of our lady missionaries, Miss Mary Lunt, whose labor of love at Selma, Ala., is the crown of rejoicing to the Ladies' Missionary Society of Maine. At Gorham, the home of Governor Robie, I spoke to two large audiences, the Governor and the editor of one of the leading papers of Georgia being present.

During my stay at Augusta I called to pay my respects to the Hon. J. G. Blaine.

Mr. Blaine inquired after the welfare of the A. M. A., and manifested deep interest in the education of the freedmen in the South. After a pleasant interview he went to his desk and returned with his check as a donation to our work.

Being in Lewiston during the memorial service of General Grant, I joined the great assembly in paying grateful and heartfelt respect to the hero of Appomattox. Senator Frye gave a stirring account of the great commander's career and an able analysis of the General's character.

In all the places I visited I found the churches and pastors deeply interested in our cause, and especially pleased to receive fresh news from the field of the grand work of the A. M. A.

I wish to express my grateful appreciation to the churches, pastors and friends of the Pine Tree State for their cordial welcome, kind hospitality and generous response to our appeal in behalf of the pressing needs of the A. M. A.

GEO. W. MOORE.

THE REASON WHY.

BY REV. GEO. C. ROWE.

In the December number of the AMERICAN MISSIONARY an article published contained the following incident.

The First Louisiana Regiment of colored soldiers, recruited in New Orleans, was about to take its departure for the front. The colonel, who for some reason could not accompany his men, presented the regimental flags to the color-sergeant. After a brief speech, full of patriotic feeling, he concluded with these words: "Color-guard, protect, defend, die for, but do not surrender these flags." The sergeant, upon receiving them, made this simple but noble response: "Colonel, I will bring back these colors to you in honor or report to God the reason why." And when, a few days afterward, during an assault on Port Hudson, he fell defending the flag and his dying blood crimsoned its folds, another took his place and saved it from falling into the hands of the enemy. The brave standard-bearer kept his word, and in failing to return the colors to the hands that had committed them to his care, he "reported to God the reason why."

It is the eve of battle;
The soldiers are in line;
The roll of drum and bugle's blast
 Marshal that army fine.

The hour is fraught with mystery—
A hush pervades that throng,
And each one thinks of home and friends,
 And says at heart, "How long?"

The colonel rides before his men,
His thoughtful brow is bare;
He calls the color-sergeant,
 And tenders to his care

The nation's pride, the dear old flag—
The loved red, white and blue,
And says, with earnest tones and grave:
 "I intrust *this* now to you.

"Yes, color-bearer, take in charge
Your country's flag to-day,
And to the conflict bear it—
The thickest of the fray.

"Bear it with lofty courage,
And to it faithful be;

This flag has inspired thousands,
And led to victory.

"Take it and never leave it,
'Tis a solemn charge to thee;
Bring back to me this banner,
 This ensign of the free!"

"Colonel," the color-sergeant said,
Holding the flag on high,
"I'll bring it back or else report
 To God the reason why!"

Away to the front he bears it,
Cheered on by comrades brave,
Anxious to liberate his race,
 Bringing freedom to the slave.

They charge upon Port Hudson,
Where, sheltered by a wall,
The foemen cut them down like grass.
 They bravely charge—but fall.

Yes, on that field, where thousands
Unheeding the tumult lie,
He left the flag, reporting
 To God the reason why.

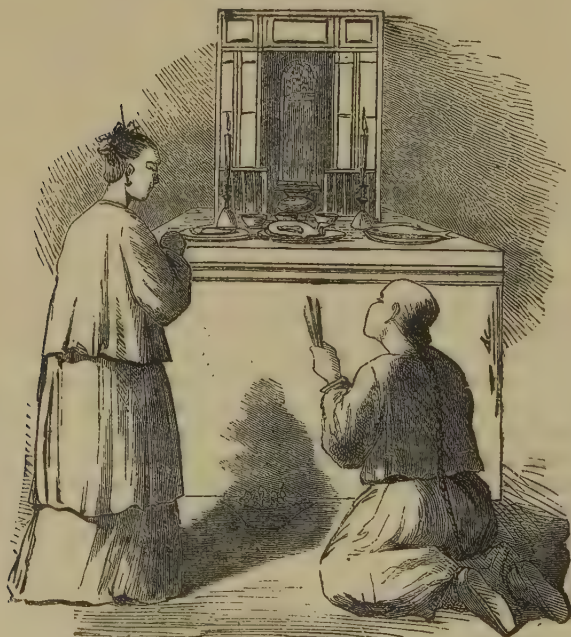
Another bears that flag along,
Holding it proud and high:
But the sergeant has reported
To *God* the reason why.

Oh, Christian soldier, going forth
To battle for the Lord,
Be filled with manly courage,
And proudly bear *God's* word.

It is the standard of your King,
Who rules the earth and sky;
You must win, through it, the vict'ry
Or tell *Christ* the reason why.

The war will soon be ended;
In the dust you soon will lie;
Go forth and conquer, or report
To *God* the reason why.

THE CHINESE.



WORSHIPING THE ANCESTRAL TABLE.

HOW WE TRAIN THE CHINESE FOR PREACHING.

BY MRS. C. W. SHELDON, TEACHER OF HELPERS.

The one aim and object of our schools is to show the way of life and salvation; so we mix in Bible truth with all our teaching. In all our school-rooms are charts, upon which are printed, in large type, selected passages of Scripture. Some of these texts are read each evening by the school in concert. The helper explains the meaning in Chinese and makes a short practical application of the central truth. Our hymns are gospel hymns, carefully selected, we have prayer both in English and Chinese, and each session of school is closed by the whole school repeating in concert the Lord's Prayer, first in English, then in Chinese. So the work of a helper is largely the teaching of religious truth, and is of great practical benefit in preparing him for preaching.

Besides this drill, we have a class especially for the helpers, a teacher spending two hours a day, for five days in a week, with them. They study reading, spell-

ing—paying particular attention to the meaning of the words—grammar, especially the construction of sentences; with a little history and arithmetic, as there is time for them. But the study of all studies is the Bible; a large part of the time each day is spent in studying it, chapter by chapter and verse by verse, and the end of all study, reading, spelling or whatever it may be, is to understand the Bible, and to be able to explain it to others.

Their pastor, Mr. Pond, gives them one afternoon of each week, spending two or three hours in exclusive Bible study. Two or three chapters are assigned them for study the previous week, and these chapters are carefully reviewed. They bring up anything that has perplexed them, any truth that they do not quite understand, and he makes the meaning as clear as possible. Each one is expected to bring in a sermon from a text given him the previous week. This sermon he reads himself to his pastor, who makes such remarks and suggestions as he thinks may be helpful. The sermons are prepared in this way: The day teacher explains the meaning of the text and the practical lessons it teaches, parallel passages are read that will bring the meaning into clearer view, and it is talked over, so that each one may have a definite idea of what is expected of him. Those who have not had much practice in sermonizing first make a rough copy in pencil, which is corrected by the teacher, after which it is carefully written out with a pen.

We have among our helpers one whose sermons, in their clear insight into the very heart and spirit of the Gospel, in their depth of thought, in their originality of expression and their logical connection, would do credit to a graduate of a theological seminary. Indeed, many a graduate has written worse sermons. One of our class has a sparkling vivacity of expression; his points are pointed, and his illustrations are frequently apt and telling. One of our helpers some time since was highly educated in Chinese. He had a great reverence for Confucius, having carefully studied his writings, committing large portions of them to memory, as is the custom among Chinese scholars. He once made this comparison between Confucius and Jesus. He said: "They are like two bridges. They are both noble structures. You admire the strength of the timbers and the way in which they are framed together, forming the solid foundation and the graceful arch rising above it. You walk on the bridge of Confucius; it is all right till you come to the river of death; then you see the black waters rolling before you—and there is no plank on which you may cross to the shore beyond. Jesus Christ is a completed bridge, over which you may safely pass to the Heavenly home, and to the mansion He has prepared for your eternal habitation."

We do not attempt to teach them any abstruse system of theology; we bring before their minds Jesus Christ, the Son of God and the Saviour of men. This text comes up more frequently than any other in their sermons: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life!" We tell them of his pure sinless life; how He went about healing and helping the bodies and the souls of men; how He willingly, gladly died upon the cross that He might bring salvation near, and how He rose from the dead in victory over death and hell; that He now lives in Heaven; that He hears even our whispered prayers, and that He will give His spirit to them whose hearts are open to receive it; that if we would be His disciples we must have His spirit—we must be like Him.

The work is not our own; it is God's work; and we use not our own, words, but God's words, relying upon the promise, "My word shall not return to me void." We have faith to believe that China shall become a Christian nation, whose God is the Lord, and that the Chinese "trained in

our schools have an important work to do in bringing it to pass. With this faith we work and pray, and we believe that God's blessing is upon us. A Chinaman knows how to read the hearts of his countrymen as one not of them cannot learn to do. If he has a clear knowledge of Gospel truth, and is filled with the Spirit, he can go back to his native land ready for immediate service. A foreigner must spend years in learning a difficult language, and in studying the manners, customs and hearts of a puzzling people. The native knows his people; a very great advantage in his favor. Some of our number are now in China doing good work for the Master. Each year more and more will return; we wish them to be fully armed and equipped for effective service. The Gospel day has already dawned upon portions of that dark land. May it grow brighter and brighter till it reaches its full meridian, making every nook and corner luminous, and sending warmth and glow into every home and heart in that vast empire.

A CHINESE VIEW OF THE STATUE OF LIBERTY.

SIR: A paper was presented to me yesterday for inspection, and I found it to be specially drawn up for subscription among my countrymen toward the Pedestal Fund of the Bartholdi Statue of Liberty. Seeing that the heading is an appeal to American citizens, to their love of country and liberty, I feel that my countrymen and myself are honored in being thus appealed to as citizens in the cause of liberty. But the word liberty makes me think of the fact that this country is the land of liberty for men of all nations except the Chinese. I consider it as an insult to us Chinese to call on us to contribute toward building in this land a pedestal for a statue of Liberty. That statue represents Liberty holding a torch which lights the passage of those of all nations who come into this country. But are the Chinese allowed to come? As for the Chinese who are here, are they allowed to enjoy liberty as men of all other nationalities enjoy it? Are they allowed to go about everywhere free from the insults, abuse, assaults, wrongs and injuries from which men of other nationalities are free?

If there be a Chinaman who came to this country when a lad, who has passed through an American institution of learning of the highest grade, who has so fallen in love with American manners and ideas that he desires to make his home in this land, and who, seeing that his countrymen demand one of their own number to be their legal adviser, representative, advocate and protector, desires to study law, can he be a lawyer? By the law of this nation, he, being a Chinaman, cannot become a citizen, and consequently cannot be a lawyer.

And this statue of Liberty is a gift to a people from another people who do not love or value liberty for the Chinese. Are not the Annamese and Tonquinese Chinese, to whom liberty is as dear as to the French? What right have the French to deprive them of their liberty?

Whether this statute against the Chinese or the statue to Liberty will be the more lasting monument to tell future ages of the liberty and greatness of this country, will be known only to future generations.

Liberty, we Chinese do love and adore thee; but let not those who deny thee to us, make of thee a graven image and invite us to bow down to it.

NEW YORK SUN.

SAUM SONG BO.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

ILLINOIS WOMAN'S HOME MISSIONARY UNION.

This society, organized at the last meeting of the General Association at Rockford, is getting under way. Its President is Mrs. A. E. Arnold, of Stillman Valley; its Secretary, Mrs. J. H. Dixon, of Chebanse; its Treasurer, Mrs. E. F. Williams, 4,018 Drexel Boul., Chicago. Its Executive Committee consists of one lady in each of the dozen district associations. That committee has had a business meeting in Chicago. It is providing for the organization of the ladies in all of the associations of the State. Forty of these unions have been organized in as many local churches. The object of the State Union is to aid the A. H. M. S., the A. M. A. and N. W. E. C., A. C. U. and S. S. P. S. Such unions as desire may also embrace the work of foreign missions. As the State body absorbs the work of the former A. M. A. committee, it has also assumed the support of the same special missionaries under the American Missionary Association.

The President and the Secretary have just issued a small folio giving the officers of the Union, the constitution of the State body, and a proposed constitution of an auxiliary. The folio, besides a fresh letter representing each of three of the home mission societies, presents a stirring appeal to the more than 15,000 women in the Congregational churches of Illinois. We quote that part which refers to our work, giving our new associate a hearty welcome and a Godspeed in the blessed work it has undertaken :

The Woman's Home Missionary Union includes not only home missions as represented by the American Home Missionary Society and its Auxiliaries, but all the other great societies which act as the almoners of the gifts from our churches for missionary work in this country. It is eminently appropriate that the work of the new society should include that of the American Missionary Association.

In every Southern State, in the cabins of the freedmen, in the halls of its institutions of learning, are to be found the A. M. A. teachers. Ladies of culture and refinement go from high social circles in the North to endure social ostracism in the South. During its twenty years of existence more than three thousand women have been in this service. Patiently they have toiled, never faltering when their homes and school-houses were burned over their heads, and have endured with Christian fortitude trials that might well have crushed their brave hearts.

Our dark-faced sisters of the South to-day plead with us for love and sympathy, and for the boon of education. Men, both white and black, look upon them in precisely the same light as Turks and Hindoos regard the women of the Orient. The curse of slavery is still upon them. Is it not woman's work for woman to carry the Gospel of Christ to these despised ones? Equally pressing in kind, if not in degree, is the work among the Indians and Chinese, also carried on by the A. M. A. The work by women for women is especially emphasized by its "Woman's Bureau," which is giving efficient aid to the Society in "letting Christ shine among the oppressed and degraded of the sons and daughters of men."

CHILDREN'S PAGE.

SHOEBLACK JIM.

In a small, crowded room in one of the rear tenement houses of our great city, where the sun's rays were never known to shine, or the fresh air allowed to penetrate, our little Jim lay dying.

Months before, I one morning saw him standing on a street corner, with his shoe box strapped to his back, calling out in tremulous tones, "Shine, sir?" But the hurrying business men paid little or no attention to the pleading voice or frail form which was swayed to and fro by the bitter, biting December wind. As I handed him a picture paper, I asked, "Are you hungry, my boy?" I noticed the pale, pinched cheeks and the large brown eyes fast filling with tears as he replied, "Yes, miss. I've had nothing to eat since yesterday morning; but granny is worse than me; fur she's had nothing but a cold tater since day 'fore yesterday."

"And who is granny?"

"She lives in the rear alley on Mott; me own mother died over on the island, so granny says, and I guess I never had any father."

"Did you ever go to a Sunday-school or Band of Hope meeting?"

"Laws, no, miss! I've no time. I has to stan' around all day, and then sometimes gits only a couple of shines. Them Italian fellers, with the chairs, takes all the profit of us chaps. Granny says 'tis a hard world."

I handed the child a dime, and told him to get a warm cup of coffee and a roll; then got from him a promise to attend the Band of Hope meeting that afternoon at four o'clock. I hardly expected to meet him again, but was happily surprised to see him walk in,—shoe-box on his back,—while we were singing,—"Fold me to thy bosom." I shall never forget the expression that was on his face as he stood spell-bound in the middle of the floor, and stared at me and the organ. I motioned him to a seat, and he did not move till the music

had ceased and the other children were all seated.

My lesson that day was about the great Shepherd that goes out upon the hills and mountains of sin and gathers in the little lambs that wander away from the sheepfold. I did not know, that day, that the dear Saviour's hand was already stretched out to receive this one little lamb that had many times, young as he was, been found tipsy, and also smoking cigarettes that he had stolen from somebody's street stand.

He was a regular attendant at Sunday-school and Band of Hope, and no one joined more heartily in the singing than "Jim." One day, in our children's prayer-meeting, he gave his heart to Jesus. No one could doubt the conversion of that little heart when they looked into the bright eyes and beaming face that continually shone with heavenly light.

One day a messenger came to me in haste and said, "Jim is dying. Hurry, please, miss; he wants to see you agin afore he dies." I hurried; and as I groped my way along the dark alley and up the rickety stairs, I caught the sound of the sweet voice singing "Fold me, fold me, precious Saviour." I entered quietly, so as not to disturb the singer, but his bright eyes saw me, and he said, "Sing it with me once more, teacher." We sang it through together, then he said, "The next time I sing will be when Jesus folds me in His arms. I'll never forget the hymn, but will remember it till you come up there too; then we'll sing it again."

The little lamp of life went out. The great Shepherd had called His little lamb home. There was

"Another gem in the Saviour's crown,
Another soul in heaven."

—A True Story by a New York Teacher,
in *S. S. Times*.

RECEIPTS FOR AUGUST, 1885.

MAINE, \$574.03.

Augusta. Hon. James G. Blaine.....	\$25 00
Bangor. First Cong. Soc.....	16 54
Bangor. "Friends," for Sch. Building, Oake, Dak.....	15 00
Bethel. First Cong. Sab. Sch., 20; Sec- ond Cong. Ch. and Soc., 17.....	37 00
Brewer. First Cong. Ch.....	6 50
Brunswick. Cong. Ch. and Soc.....	70 00
Bucksport. "Widow's Mite," for Pleas- ant Hill, Tenn.....	1 00
Eastport. Central Cong. Sab. Sch.....	5 00
Freeport. L. A. Warner.....	25 00
Gorham. First Cong. Ch. and Soc., 26.75; "Friends," 16.....	42 75
Gorham. Sale of Bullets, for Jones Kindergarten, Atlanta, Ga.....	1 00
Hallowell. South Cong. Ch. and Soc.....	24 00
Hampden. Cong. Sab. Sch., for Indian M.....	10 00
Hermion. F. B. Sab. Sch.....	2 00
Minot. "A Friend".....	1 00
Newcastle. Second Cong. Ch.....	43 25
Norridgewock. Mrs. Caroline F. Dole, Bbl. of Bedding, etc., for Talladega C. North Bridgeton. Cong. Ch. and Soc.....	5 75
North Buxton. Union Ch.....	3 00
North Yarmouth. Cong. Ch.....	9 61
Patten. Mrs. Jerome Frye.....	1 00
Somesville. Cong. Ch.....	4 45
Thomaston. Cong. Ch. and Soc.....	10 00
Waterford. Cong. Ch. and Soc.....	12 00
Yarmouth. "A Friend".....	25 00
Ladies of Maine, for Missionaries, by Mrs. J. P. Hubbard, Treas. W. A. to A. M. A.....	178 18

NEW HAMPSHIRE, \$389.81.

Alton. Cong. Ch. and Soc.....	5 00
Amherst. "L. F. B." (20 of which for Woman's Dept.).....	61 00
Campton. Cong. Ch. and Soc.....	27 00
Chesterfield Factory. Cong. Sab. Sch.....	3 75
Durham. Cong. Ch.....	5 50
Gilsum. Cong. Ch. and Soc.....	9 42
Goffstown. Cong. Ch. and Soc.....	35 06
Hanover. "A Friend".....	10 00
Hollis. "A Friend".....	1 00
Keene. "A Thank offering".....	50 00
New Ipswich. A. M. Townsend.....	2 00
Pembroke. Cong. Ch. and Soc.....	40 00
Rindge. Cong. Ch. and Soc.....	4 21
Wakefield. Cong. Ch. and Soc.....	15 00
By Rev. Evarts Kent, for Jones Kinder- garten, Atlanta, Ga.—Alstead, Sale of Bullets, by H. A. Lovell, 5.75.—East Alstead, Sale of Bullets, by Miss Chand- ler, 3.—Amherst, Miss Lucy Boylston, 10; Miss L. G. Clark, 3; Mrs. R. Clark, 2.....	23 75
	\$292 63

LEGACY.

Goffstown. Estate of Mary Manning, by Alfred Story, Ex.....	97 18
	\$389 81

VERMONT, \$429.44.

Bennington. A. B. Valentine, 10; Mrs. J. B. Meacham, 2; "Friends," 3.....	15 00
Burlington. Union Meeting First and Third Cong. Chs., for Indian M.....	85 54
Dummerston. Cong. Ch.....	13 19
East Berkshire. Cong. Ch.....	12 05
Middlebury. Cong. Ch., 63.71; M. A. Dickey, 50c., for Indian M.....	64 21
New Haven. "A Friend".....	5 00
North Bennington. "A Friend".....	1 00
North Danville. Cong. Sab. Sch.....	11 00
North Thetford. "A Friend".....	1 00

Saint Albans. E. P. Brainerd, for In- dian M.....	\$1 00
Saint Johnsbury. North Cong. Ch.....	11 50
Saxton's River. Cong. Ch. and Soc.....	8 00
Underhill. Cong. Ch.....	13 00
Waitsfield. Cong. Ch. Sab. Sch., for In- dian M., Fort Berthold, Dak.....	12 00
Wallingford. Cong. Ch. and Soc.....	45 00
Westford. Cong. Ch.....	4 00
Westminster West. "A Friend".....	5 00
Woodstock. Ladies, for McIntosh, Ga., by Mrs. Henry Fairbanks.....	7 20
By Rev. Evarts Kent, for Jones Kinder- garten, Atlanta, Ga.—Benson, Ezra Strong, 5; Sale of Bullets, 5.—Enos- burg. Mrs. Theron Baker, 10.—New Haven. Mrs. Eliza Meacham, 50; Rev. C. H. Kent, deceased, 10; Friends, 6; Sale of Bullets, 8.20.—Poultney, D. F. Southworth, 5.—Rochester, Earl Os- good, Sale of Bullets, 1.25.—Swanton, Sale of Bullets, by Mrs. Squier, 3.30.— West Haven, "Friends," 10.....	113 75
W. G. Shaw.....	1 00

MASSACHUSETTS, \$9,825.94.

Adams. Memorial Band, First Cong. Ch., bal. to const. Mrs. H. E. SMITH L. M., for Share.....	20 00
Alford. J. Jay Dana.....	15 00
Andover. South Ch. and Soc.....	100 00
Boston. "A Friend," 5; Mrs. E. P. Eayers, 5.—Roxbury Highlands, "W.," 25.....	35 00
Bradford. First Cong. Ch. and Soc.....	31 65
Braintree. First Cong. Ch. and Soc.....	10 55
Brockton. Mrs. Mary E. Perkins.....	5 00
Clinton. First Cong. Ch. and Soc.....	45 68
Dalton. O. B. Hayes.....	1 00
Easthampton. First Cong. Sab. Sch., 25; "Two Ladies," 25; Ladies' Benev. Soc., 35, for Student Aid, New Or- leans, La.....	85 00
Enfield. Cong. Ch. and Soc.....	50 00
Everett. Cong. Ch. and Soc.....	4 68
Falmouth. First Cong. Ch. and Soc.....	66 00
Frammingham. Plymouth Ch. and Soc.....	107 78
Granby. First Cong. Ch. and Soc., to const. FRANCIS A. FORWARD and CHARLES M. TAYLOR L. M.'s.....	75 00
Granville. Mr and Mrs. C. Holcomb.....	10 00
Holland. Evan Ch. and Soc.....	8 00
Holliston. "Bible Christians of District No. 4".....	25 00
Hopkinton. Cong. Ch. and Soc.....	43 18
Ipswich. South Cong. Ch.....	20 00
Lenox. Cong. Ch.....	21 00
Lexington. Hancock Ch. and Soc.....	15 20
Marlborough. Cong. Ch., and Soc. to const. FRED. L. CLAFIN, FRANK O. BARNES and CHARLES D. MCKEAN L. M.s. Marshfield. First Cong. Ch. and Soc. 108.98; Second Trin. Cong. Ch. and Soc., 5.14.....	114 12
Mattapoisett. Cong. Ch. and Soc.....	9 50
Methuen. Cong. Ch. and Soc.....	19 29
Middleton. Cong. Ch. and Soc.....	13 00
Newtonville. Central Ch. and Soc.....	46 78
Norfolk. Levi Mann, for Rosebud Indian M., Dak.....	30
North Amherst. "A Friend".....	10 00
North Brookfield. Union Ch. and Soc.....	20 00
Norton. Trin. Cong. Ch. and Soc.....	8 10
Phillipston. D. and L. Mixer.....	2 00
Pittsfield. Mrs. H. M. Hurd, 3; "A Friend," 2.....	5 00
Randolph. Miss Abby W. Turner.....	20 00
Scotland. Edith Leonard, 5; Mrs. Jane N. Leonard, 3.....	8 00
South Egremont. Cong. Ch.....	25 00

South Hadley Falls. Young People's Soc. of Cong. Ch., for <i>Indian M., Fort Berthold, Dak.</i>	\$10 00
Southville. Cong. Ch. and Soc.....	31 00
Springfield. "A Friend".....	500 00
Stockbridge. Dea. O. R. Williams, 10; Geo. P. Bradley, Set of Wall Maps, for <i>Talladega C.</i>	10 00
Stockbridge. "Friends," 7.60; Miss E. Greene and Sister, 1 each.....	9 60
Upton. Cong. Ch. and Soc.....	54 19
Webster. Cong. Ch. and Soc.....	20 45
West Boylston. First Cong. Ch. and Soc.....	25 50
West Medway. Second Cong. Sab. Sch., for <i>Share</i>	21 52
Williamstown. First Cong. Ch.....	17 03
Worcester. David Whitcomb, 500; Plymouth Cong. Ch. and Soc., 130; "A Friend," 25; Miss Emma F. Marsh, 5.....	660 00
By Charles Marsh, Treas. Hampden Benev. Assoc.—Blandford, 31.15.—Holyoke, First, 22.—Monson, 25.—Springfield, Ira Merrill, 3.—West Springfield, First, 20; Mitteneague, 31.85.....	133 00
By Rev. Everts Kent, for <i>Jones Kindergarten, Atlanta, Ga.</i> —Amherst, Sale of Bullets, 2.—Auburndale, C. C. Burr, 10.—Cambridge, Mrs. Harrington, 5.—Westborough, Rev. and Mrs. J. D. Potter, 25.—Worcester, "First Friend," 25.....	67 00
	\$2,750 06

LEGACIES.

Belchertown. Estate of Dea. Jonas Warren, by Mrs. Emily B. Warren, Exors.....	500 00
Danvers. Estate of Rufus Putman, C. S. Nichols, Adm.....	200 00
Easthampton. Estate of Mrs. Emily G. Williston, by M. F. Dickinson, Ex.....	3,000 00
Sturbridge. Estate of Mrs. Mary W. Bullard, by Henry Haynes, Ex.....	200 00
Sunderland. Estate of P. N. Richards, by James B. Prouty, Ex.....	3,175 88
	\$9,825 94

RHODE ISLAND, \$20.00.

Little Compton. United Cong. Ch. and Soc.....	20 00
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CONNECTICUT, \$3,517.48.

Birmingham. Mrs. C. A. Sterling, 5, for <i>Indian M.</i> , and 50c. for <i>Rosebud Indian M.</i>	5 50
Bolton. Cong. Ch.....	8 00
Canton Centre. Cong. Ch. and Soc.....	10 00
Danielsonville. Westfield Cong. Ch., Mission Circle, for <i>Share</i>	20 00
East Avon. Cong. Ch.....	22 00
East Canaan. Cong. Ch.....	23 89
East Granby. Rev. D. A. Strong.....	7 00
Fairfield. Mrs. A. B. Nichols, for <i>Fort Berthold, Dak.</i>	5 00
Glastonbury. Wm. S. Williams, 50; Geo. Williams, 10; Frederick Welles, 10.....	70 00
Goshen. Cong. Ch. and Soc.....	31 62
Greenville. Cong. Ch.....	16 10
Hadlyme. R. E. Hungerford, 100; Jos. W. Hungerford, 100; Cong. Ch., 4.....	204 00
Hampton. Mrs. Alfred Williams.....	5 00
Hartford. Park Ch. and Soc.....	61 35
Kensington. Cong. Ch.....	36 11
Lisbon. Cong. Ch.....	3 00
Lyme. Grassy Hill, Cong. Ch.....	13 50
Meriden. Centre Cong. Ch., 30; First Cong. Ch., 25.....	55 00
Middlebury. Cong. Ch.....	15 72
Middlebury. Cong. Ch., for <i>Conn. Sch., Quitman, Ga.</i>	8 00
Milton. Cong. Ch.....	5 07
Monroe. Cong. Ch.....	11 75

New Canaan. John Erhardt.....	\$5 00
Norfolk. J. V. Cowles and family, 11, for <i>Student Aid</i> ; "A Friend," 5; "Cash," 5; Rev. J. W. Beach, 2, for <i>Talladega C.</i>	23 00
Norwich. Broadway Cong. Ch., for <i>Indian M.</i>	30 00
Plantsville. Dea. T. Higgins, for <i>New Dormitory, Austin, Tex.</i>	100 00
Plantsville. H. D. Smith, for <i>Talladega, C.</i>	10 00
Portland. First Cong. Ch.....	14 96
Prospect. B. B. Brown, 25; F. A. Sanford, 5, to const. Mrs. Wm. H. Phipps L. M.....	30 00
Salem. Cong. Ch.....	7 00
Simsbury. First Ch. of Christ.....	38 67
Southport. Cong. Sab. Sch., for <i>Rosebud Indian M., Dak.</i>	22 00
South Suffield. Cong. Ch.....	10 91
Stonington. Cong. Ch.....	53 75
Terryville. Cong. Ch.....	164 00
Torrington. "A Friend".....	1 00
Trumbull. Cong. Ch. and Soc.....	14 00
Unionville. First Ch. of Christ.....	24 00
Washington. First Cong. Ch.....	32 47
Washington. "A Friend".....	5 00
Waterbury. By Mrs. G. C. Hill, for <i>Conn. Sch., Quitman, Ga.</i>	500 00
West Hartford. Cong. Sab. Sch., for <i>Conn. Sch., Quitman, Ga.</i>	25 15
Westminster. Mrs. S. B. Carter, for <i>Conn. Sch., Quitman, Ga.</i>	5 00
West Winsted. Second Cong. Ch. and Soc.....	235 19
Wethersfield. Cong. Ch.....	70 82
Wolcott. Cong. Ch.....	7 95
	\$2,067 48

LEGACIES.

Berlin. Estate of J. T. Hart, by James Woodruff and E. T. Hart, Exs.....	1,000 00
Guilford. Estate of Mrs. Sarah P. McKeen, Anna E. Griswold and Sarah M. Pierson, Execs.....	200 00
New London. "Trust Estate of Henry P. Haven".....	250 00
	\$3,517 48

NEW YORK, \$1,653.42.

Albany. David A. Thompson.....	15 00
Binghamton. Mrs. C. Bean.....	5 00
Brooklyn. South Cong. Ch., 25; Rev. and Mrs. W. Kincaid, 20.....	45 00
Candor. Cong. Ch.....	15 00
Clifton Springs. "Friends," by Miss M. C. Collins, for <i>School Building, Ft. Sully, Dak.</i>	73 00
Deansville. Cong. Ch.....	14 07
Dryden. Mrs. M. L. Henry.....	1 00
Durham. "A Friend".....	7 00
East Albany. Cong. Ch.....	11 28
Eaton. Cong. Ch.....	7 70
Eaton. Cong. Sab. Sch., for <i>Rosebud Indian M., Dak.</i>	2 00
Floyd. Welsh Cong. Ch.....	2 56
Flushing. James W. Treadwell.....	5 00
Freedom. A. Y. Freeman, for <i>Talladega C.</i>	10 00
Gauesville. Cong. Ch.....	3 71
Granby Centre. J. C. Harrington.....	10 00
Lebanon. Cong. Ch.....	6 00
Martinsburg. Horatio Hough, 5; "A Friend," 1.....	6 00
New Berlin. "Friends," for <i>Talladega C.</i>	16 10
New York. "A Friend," 100; Mrs. Lucy Thurber, 5.....	105 00
Oneida. Edward Loomis.....	5 00
Penn Yan. Chas. C. Sheppard.....	100 00
Port Byron. Miss S. B. Osburn, for <i>Chinese M.</i>	50
Portland. John S. Coon.....	20 00
Poughkeepsie. Mrs. M. J. Myers.....	15 00

Sherburne. Mrs. J. and Miss Carrie Pratt, 20; Mrs. H. De F. Fuller, 10; Miss Electa Rexford, 5; Mrs. Dr. White, 5; Miss Fannie S. Benedict, 5; Miss M. W., 50c., for <i>Talladega C.</i>	\$45 50
Sidney Plains. Cong. Ch.	6 00
Skaneateles. Oil Painting, from V. S. Bowditch, Artist, Dr. D. R. Kenyon, Sherburne, N. Y., and H. S. De Forest, South Edmeston, N. Y., for <i>Talladega, C.</i>	
Spencerport. Cong. Sab. Sch., 30, to const. A. J. Arnold L. M.; Cong. Ch., 15; Miss Mary E. Dyer, 5.....	50 00
Windham. Cong. Ch.	10 00
By Mrs. L. H. Cobb, Treas. W. H. M. Union—Buffalo, Cong. Ch., 5.—Homer, Aux. Ladies' Soc., 3.10.....	8 10
By Rev. Everts Kent, for <i>Jones Kindergarten, Atlanta, Ga.</i> —Clifford, Sale of Bullets, by Mrs. Ball, 1.40.—Livonia Station, Sale of Bullets, by Miss A. Williams, 1.50.—Syracuse, Mrs. M. C. Still, 20.—New York, G. P. Lowry, 10..	32 90
	\$653 42

LEGACY.

Fulton. Estate of Thomas W. Chesbro, by Mrs. H. G. Hull, Execx.....	1,000 00
	\$1,653 42

NEW JERSEY, \$60.00.

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Newfield. Rev. Charles Willey.....	10 00

PENNSYLVANIA, \$119.42.

Kingston. Cong. Ch.	6 00
Myler. Mrs. Mary Bacon, Sale of Bullets, for <i>Jones Kindergarten, Atlanta, Ga.</i>	2 85
Philadelphia. Charles Burnham.....	100 00
Scranton. Plymouth Cong. Ch.	10 57

OHIO, \$851.95.

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Brighton. Cong. Ch.	2 40
Brownhelm. O. H. Perry.....	10 00
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Cleveland. Cong. Ch.	1 64
Fitchville. First Cong. Ch.	4 12
Geneva. A. A.....	50
Greensburg. Mrs. H. B. Harrington.....	10 00
Huntsburg. Cong. Ch.	15 00
Huntsburg. Cong. Sab. Sch., 10; Quartus Phelps, 3; Mrs. Rhoda Phelps, 1..	14 00
Huntsburg. Miss Valeria Phelps, for <i>Indian M.</i>	1 00
Kent. Cong. Ch.	2 81
Kingsville. M. Whiting.....	115 00
Lodi. Cong. Ch., 6.80; Ladies' M. Soc. of Cong. Ch., 3.....	9 80
Medina. Cong. Ch.	61 23
Oberlin. First Cong. Ch.	64 26
Rockport. "A Friend".....	4 50
Sandusky. First Cong. Ch. Sab. Sch., 20, for <i>Share</i> ; Ladies' Benev. Soc. of First Cong. Ch., 12, for <i>Share</i> (in part)	32 00
Sandusky. Ladies of Cong. Ch., for <i>Pleasant Hill, Tenn.</i>	8 00
Saybrook. Sab. Sch. Mission Band, by Ruth W. Kelley.....	6 00
Sheffield. Cong. Ch. and Soc.	12 00
Twinsburg. Cong. Sab. Sch., to const. ELISHA C. HERRICK L. M.	30 00
	\$601 95

LEGACY.

Cleveland. Estate of Brewster Pelton by John G. Jennings, Ex.....	250 00
	\$851 95

INDIANA, \$31.00.

By Rev. Everts Kent, for <i>Jones Kindergarten, Atlanta, Ga.</i> : Elkhart, Sale of Bullets, 10.—Indianapolis, C. S. Warberton, 9.50.—"Rena's Dishes," 50c.—Lima, Mrs. Phoebe Upson, 5.—Michigan City, Sale of Bullets, 8.....	\$31 00
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ILLINOIS, \$489.27.

Abingdon. Cong. Ch.	4 71
Buda. Cong. Ch.	35 12
Bunker Hill. Cong. Ch.	23 15
Chebanse. Cong. Ch.	7 00
Chenoa. Cong. Ch.	4 68
Chicago. "A Friend," 5; "A Friend," 1.....	6 00
Evanston. Cong. Ch.	27 87
Galesburg. "Sister," to const. Hon. J. M. HOLYOKE L. M.....	30 00
Geneseo. Young Ladies "Zenana" of First Cong. Ch., for <i>Share</i>	20 00
Glencoe. Cong. Sab. Sch., for <i>Fort Sully, Dak.</i>	21 90
Lawa Ridge. Cong. Ch., 23.78; "A Friend," 10.....	33 78
Peoria. "Hard Labor".....	50 00
Sycamore. Cong. Ch.	70 26
Thomasboro'. "J.".....	7 00
Toulon. Cong. Ch.	35 00
By Rev. Everts Kent, for <i>Jones Kindergarten, Atlanta, Ga.</i> —Chicago, Sale of Bullets and Pictures, 26.20; Mrs. E. W. Blatchford, 25; "Friends at Millard Av.," 5; "A Friend," 5; Miss Hattie A. Lindsley, 4; Miss Foster's Kindergarten, 2.60.—El Paso, Sale of Bullets, 3.—Joliet, Sale of Bullets, 5.—Rockford, Sale of Pictures, 37.....	112 80

MICHIGAN, \$348.01.

Ann Arbor. First Cong. Ch.	28 00
Detroit. "Friends," Second Cong. Ch., for <i>Talladega C.</i>	5 60
Detroit. "A Friend," for <i>Pleasant Hill, Tenn.</i>	2 00
Edenville. Mrs. Swanton, for <i>Pleasant Hill, Tenn.</i>	2 00
Greenville. M. Eutan, for <i>Straight U.</i>	100 00
Kalamazoo. First Cong. Ch.	62 00
Kalamazoo. "Willing Workers," for <i>Share</i>	20 00
Memphis. Col. by Mrs. W. P. Russell, for <i>Straight U.</i>	2 75
Port Huron. First Cong. Ch.	36 00
Sand Lake. Rev. E. C. Herrington.....	5 00
Stanton. J. M. Weatherwax.....	5 00
Traverse City. First Cong. Ch., 26.16; H. B. Balch, 1.....	27 16
By Rev. Everts Kent, for <i>Jones Kindergarten, Atlanta, Ga.</i> —Bridgman, Sale of Bullets, 1.—Sandstone, Sale of Bullets, and "Friends," 17.—Three Oaks, "Friends," 34.50.....	52 50

WISCONSIN, \$467.31.

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Kenosha. First Cong. Ch., 17.50; John Lamb, 5.....	22 50
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Minasha. W. H. M. Soc., by Mrs. E. D. Smith, for <i>Missionaries</i>	75 25
Neenah. Gaius Ellis.....	1 00
Rio. Cong. Ch.	2 50
River Falls. Cong. Ch. Sab. Sch., for <i>Chinese M.</i>	20 00

Wauwatosa, Cong. Ch. and Soc., 80;	
Ladies of Cong. Ch., 4.....	\$84 00
	\$353 56

LEGACY.

Fort Howard. Estate of Rev. D. C. Curtiss, by Edward C. Curtiss, Ex.....	113 75
	\$467 31

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Iowa City. Cong. Sab. Sch.....	4 36
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Maquoketa. Cong. Ch.....	6 14
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MINNESOTA, \$380 78.

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Fergus Falls. Cong. Ch.....	8 65
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Mankato. "R. R. M.," 5; Belgrade Sab. Sch., 1.80.....	6 80
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Minneapolis. Hon. E. S. Jones, for Jones Kindergarten, Atlanta, Ga.....	100 00
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Ortonville. Cong. Ch., 7, and Sab. Sch., 5.....	12 00
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Macon. Cong. Ch.....	12 00
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By Rev. Everts Kent, for Jones Kin- dergarten—Atlanta, Miss Ella M. Moore, 25; Sale of Pictures, 15.25; "Friends," 12.66.—Savannah, Sale of Bullets, 1.....	53 91

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